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Original.

WHAT CONSTITUTES DISCIPLESHIP?

BY REV. M. BALLOU.

"By this shall all men know that ye are my disciples, if ye have love one to another."—JOHN 13: 35.

Each sect has its distinguishing characteristic: each party its own watchword, and every society its peculiar badge, sign or token, by which it is known to its members or the world. Few will fail to detect in the sober face, the austere look, and the prim, formal deportment; the stern unbending puritan of the old school; or mistake in supposing that the broad hat, drab coat, serene countenance, and calm quiet movement; indicate one of the society of Friends, or followers of the "inner light."

More generally, perhaps, the various classes or parties are designated by certain peculiar names. In the religious world, we have the general division of Catholic and Protestant; the latter of which is subdivided into almost innumerable sections, ranged usually under the name of some favorite leader. Secular associations, and benevolent societies, are more often distinguished by badges, or some visible tokens, as the uniform of the soldier, and the regalia of the Masonic and other Lodges.

These insignia may be either true or false. We cannot tell. A man may wear the regalia of a particular Order, and be recognized as belonging to it, and still be no true member. A man may be called a Calvinist, Unitarian, Baptist or Universalist; he may assume the name or mark of either of these sects, and yet not really belong to them. And there are many no doubt who put on the prim face of the puritan for the purposes of imposition, or the hat and coat of the Quaker because these are more respectable than his own. These merely external badges are easily counterfeited. We cannot always trust in them, because they do not always faithfully represent the individual. The real man may be hidden beneath them.

Christ, however, has given us in the text, one of the peculiar marks that distinguish his true followers that cannot as easily be assumed. It is counterfeited with far more difficulty. He makes the badge of the true christian to consist of a devoted and self-sacrificing affection. "If ye have love one to another;" that is, such love as he had before described; a love that swallows up all selfishness; that is ready to yield all to the good of its object: "all men shall recognize and acknowledge in this, the characteristic of a true disciple." In two respects this would be considered as a peculiar sign. In the first place, it was not *common;* and *secondly*, it was not easily *feigned*. I say that it was not common. I do not mean that either parties or bodies of men, were without attachments among their members, or that in some instances, these were not very strong. I only mean to say, that, as a general thing, these were much weaker than those Christ enjoined, and indeed much weaker than those his early followers cherished: for it will not be supposed that they came up fully, in this respect to the high standard of the Master.

There are usually certain affinities which attract the different members of a sect or party together; certain common bonds of union, either in sentiment, feeling or purpose, that make them regard each other differently from what they would other men. And from this basis would spring up, naturally, mutual attachments. The disciple of Plato would doubtless regard a fellow disciple in a somewhat different light from that in which he viewed the members of another school. And the same fact is visible in the different classes and societies that exist now. It is not strange that a Mason, Odd-Fellow, or Son of Temperance, should each feel a peculiar attachment to members of their own Order; that a Whig should love a Whig, or a Democrat a member of his own party. And these attachments perhaps will strengthen, according to the degree of importance which an individual may attach to his party feelings or purposes.

But after all, these ties generally will be found rather weak. They will hardly bear the pressure of a severe trial. They may endure so long as they seem to harmonize with one's selfishness. So long as the union subserves our interests, or realizes our own wishes, its bonds are sufficient. But let it once be opposed to these; let it come in contact seriously with our own desires; let the members of one party war upon our individual interests, and these party ties will "break like flax, that falls asunder at the touch of fire." When I say, therefore, that the love which Christ enjoined upon his followers, and which was to constitute, in the eyes of the world one of the great distinguishing tokens of their discipleship, was not a *common* mark; I would imply that it was *far superior* to the attachments that I have referred to; that in the Christian it was to become a purer, a stronger, and a far more engrossing sentiment.

The context explains its peculiarities sufficiently. It seems to have been the occasion of what is called the last supper, and the last day of the Savior's mortal life. He was giving his parting commands and instructions to his followers, as they sat around the table. Judas had been pointed out as the one who was to betray him, and had left the room doubtless to make preparations for the awful deed. Jesus alludes to his approaching death, and addresses his followers in terms of endearment. "Little children," says he, "yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say unto you. And a *new commandment* I give unto you, That ye love one another."

Let us consider for a moment, why he terms this a *new* commandment. Surely it was not the first time that they had been taught this lesson. He had repeatedly enjoined it upon them before, and one of the most prominent duties enforced in the old dispensation, was, that they should love their neighbor as themselves. The simple expression, therefore, "love one another,"

was not in itself a new commandment; but Jesus proceeds to qualify it. He explains to them how this attachment that he recommended differed from all others; and consequently, why it was truly a *new* commandment. "*As I have loved you*," says he, "that *ye also* love one another;" that is, "love one another, as I have loved you." This constituted its peculiarity. It served to separate it widely from every thing like the ordinary affection that existed among men. The love of Jesus for them was of the highest and most sacred character. It was free from all the grossness and impurities of the world; untarnished by the alloy that so often mixes with the most exalted human attachments, and possessed of a degree of strength and endurance that perhaps no other mortal heart ever cherished. "Greater love," says the Savior, "hath no *man* than this: that he will lay down his life for his *friend*." For a good man some would even dare to die. This he represents as the highest reach of human affection. But his own love rose far—far above this. It not only swallowed up all thoughts of self—sacrificed his life to bless the world—but gave that life for *sinful foes!* Jesus died for his enemies! This very widely separated the love of Christ from that of ordinary men. It showed it to the world in all the purity and energy of the love of God. This was the love which he recommended to his followers. It was the peculiarity which he desired should mark their affection for each other. Love one another, as I have loved you. All men shall thus recognize you as my disciples." This was to be their dstinctive badge in the eyes of the world: the great token of their common profession: the talisman upon their hearts, and the motto to be emblazoned upon their shields and their banners. And, as I have suggested, this was not a sentiment easily feigned. It would be very difficult to assume its appearance where it did not really exist. To put on the semblance of a love stronger than death; that many waters could not quench, or the floods drown, a love that was ready to sacrifice life for its enemies even, and pray for its murderers from the very agonies of the cross, could not, of course be expected except from one who had felt in his own soul all its deep, pervading, and conquering power. Such was to be the Christian's peculiar sign. "By this," says the Master, "are ye to be known as my disciples."

A query suggests itself here, of no little practical importance. *Is this one peculiarity all that is really necessary to constitute an individual a true disciple of Christ?* Did Jesus probably intend to assert any thing of this kind? There is a peculiar interest attached to this enquiry now, because there is a growing disposition among a few to regard something of this kind as the *only* proper test of a true Christian. It is claimed that Jesus was distinguished mainly for requiring a better life than other teachers; that he demanded a high degree of moral purity in his followers, and that the cherishing of a spirit of fraternal affection, is all that is essential to true Christian discipleship. All matters of *faith* it is said, are entirely unimportant. No man is to be questioned in regard to these. He may hold a bundle of religious errors as monstrous as ever human folly embraced. He may regard the Savior as a most arrant impostor; his miracles as the mere tricks of the juggler, and his doctrine of no higher authority than the dreamy visions of a mesmerite; and still his Christianity is not to be doubted or denied for a moment on this account. For all this, it is maintained, has nothing to do with the matter. If he only lives a good life, or endeavors to cherish a proper spirit, or moral feeling, it is all-sufficient to constitute him a Christian disciple, and justifies him in claiming of us the right hand of fellowship, as such!

Let us considcr the question then with some little care. Did Jesus really intend to convey such an idea? I have not been accustomed to think so. I have never been willing to give my hand in token of *Christian fellowship* to the Orthodox professor, so called, or to the Deist, or the Pantheist, or the Atheist, even though they might lead lives of great moral purity. I would desire to regard them all with the utmost kindness. I would not only have all their rights and privileges as sacredly guarded as my own, but I would acknowledge my obligations to *love* them as truly, and toil, and sacrifice for their welfare as freely, as I would for any other people on earth. And I should say the same even, if they were regarded as morally corrupt in character; for no amount of error or iniquity among men. ever checked the warm flow of Jesus' love, nor should it check the love of his followers. But all this has nothing to do with the main point in discussion. WhetherI shall *love* an erring brother, is one thing, and whether I shall give him the hand of *fellowship* as a Christian disciple, is another and entirely different question. They have no necessary connexion with each other. And while I would rejoice in doing the former, and even confess it an imperative duty, no power on earth should ever compel me to do the latter. Why should I? I *cannot* do it even if I would. To say that I *fellowship* an individual as a disciple of Christ, is to give my approval to his *faith*, no less than to his morals. It is to say that his *religious belief* is commended to the public, and meets with my general approbation. And to say this when I thought that the most monstrous errors were entertained, would only be to assert a falsehood. I might *say* that he had my fellowship, but I should not *feel* that it was true. And he must know this, if he has common sense. He must know, when he asks me for fellowship, under these circumstances, that I cannot *feel* it, nor can he! In asking it under these circumstances, he professes approval for my sentiments, when, in his own soul he repudiates and detests them: and asks me to *say* that I approve of his when he knows that it would be a lie!

Now am I not correct in this? Does not the religious world universally regard fellowship as expressing an approval of one's sentiments as well as his life? Certainly, and so long as this is its acknowledged meaning, so long will I never ask it of one who deems me a great heretic, nor will I give it to one whom I may deem to be such. But shall I not call a man a true Christian, who really intends to live the life of one, without any regard to his belief? Does not the text imply that a true love is all that is necessary to constitute a Christian disciple? By no means. It certainly says nothing of this kind. It only mentions this as *one* distinguishing trait of a Christian. A man cannot be a Christian indeed without it. But it does not follow therefore, that every man possessing it must of necessity be a Christian. I could not say that this love was absolutely inconsistent with any form of faith, or even unbelief. I should say that a Christian faith encouraged it, but I should not dare to affirm that it could not be cherished very fully by even a Hindoo or an Atheist. And still, although it were felt and practised by such, I should not call them Christians. I should call them very good heathen and unbelievers, better perhaps morally, than some who have Christian faith, but after all, not Christians, because I deem something more than this necessary to constitute one a true Christian disciple. *I deem faith in Christ to be necessary: faith in his miracles, and the Divine authority of his teachings.*

Let us consider if I claim here more than the New stament claims. Look at a previous chapter from writings of the same evangelist who recorded the t. It seems that the question arose when Christ as teaching in the temple, as to *who* and *what* he was. he Jews indeed asked him directly: "Who art thou?" e answered them in language that plainly indicated s Divine authority; and the evangelist remarks that as he spake these words many *believed* on him. Then id Jesus to those Jews which *believed* on him; if ye ntinue in my word, then are ye my disciples indeed." hat is, if they remained steadfast in their *belief*. gain: when he accused some of being with his fol- wers from selfish motives, and they asked him what ey should do, he answered, "This is the work of God, at ye *believe* on him whom he hath sent." This was ecessary to a true discipleship. Take a still strong- r case, in which Christ had healed a blind man. It hanced to be on the Jewish sabbath, and some of the Pharisees said, "This man is not of God, because he eepeth not the sabbath-day. Others said, how can a man that is a sinner, do such miracles? They refer- ed the question to the man himself who had been ured. He answers that Christ must be a prophet. They finally doubt whether he was really born blind, nd call his parents to testify upon the subject. But he parents were afraid to acknowledge Christ's Divine ower and authority, because the Jews had threaten- ed that all who did confess him should be put out of he synagogue. They replied very cautiously, there- fore. They said, "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; * * he is of age; ask him; he shall speak for himself." They then return to him, and ask him of the process by which Jesus healed him. And it is to his answer that I wish more especially to direct your attention. He replies: "I have told you already;" "why would you hear it again? *Will ye also be his disciples?*" Thus plainly recognizing a well-known fact, that an acknowledgement of Christ's superhuman power was of course expected in a true disciple. And when Christ came to him afterwards, having heard that they had cast him out, his first ques- tion to him was: "Dost thou *believe* on the Son of God?"

That this was invariably considered as a qualifica- tion essential to true discipleship cannot admit of the slightest doubt. So that, although I would gladly ack- nowledge the merits of a good man, be he heathen or infidel, I never could call him a *Christian* on simply the ground of a *good life*. Still let it be remembered that this good life is most essential, and that no man can be a true disciple without it. Faith is important; vitally so, but the great distinguishing token of the Christian is, after all, the strong, enduring, and self- sacrificing love which Jesus cherished. This is the *sign* by which the world shall know him. Love is to be his watchword in the day of trial, and on the field of battle. It is to be the guiding spirit of his life, and form the crown of his highest glory.

Let us treasure up in our hearts, the monitory les- sons of this solemn reality. There is too little of af- fection among Christ's professed followers. By no means do they love one another as they ought. Their regard, as a general thing, seems to be very little strong- er than that which binds other sects and parties. If it is, where, pray, are its holy fruits? Are Christians doing all that they can for each other?—living in har- mony and peace, and practicing the forbearance and forgiveness of Jesus? And if the world had no oth- er proof of their discipleship than that which is point- ed out in the text, would it not be slow to believe that they were true followers of the Divine Master?

May God give us the disposition to ponder these questions well. May he seal instruction to our hearts from these reflections; and enable us to "adorn the doctrine of God our Savior by well-ordered lives and a godly conversation." AMEN.

Original.

GREATNESS OF LITTLE THINGS.

BY REV. HENRY BACON.

The *size* of a wheel in any mechanism is the test of its importance; and the demonstration is continually be- fore us, that what is insignificant in man's little day, is stupendous when viewed in connexion with the great year of Providence. "Behold" says St. James, "what a great matter a little fire kindleth!" but this is not on- ly true in reference to the slight causes which kindle wrathful speech and set on fire national interests, con- suming vast treasures in its flames, but it is also true in reference to good results. When the prairies are on fire and the floods of flame sweep with terrific fury, like the stormy waves of the sea when the setting sun flash- es them with red, the hunter builds a back fire, and thereby diverts the wind and makes an open space where the fury of the sweeping ocean of flame is bounded and hushes itself to sleep. A little fire kindled the latter as the former, and so are we reminded of the slight caus- es of *preservative* as well as of *destructive* results. The meanest form of humanity cannot safely be overlooked or despised. The wandering beggar may bring the pes- tilence into the city, and he that is scorned as nothing worth may be the preserver of the nation. It was but the voice of a "common mechanic" that cried in the French Chamber of Deputies, "*It is too late!*" but the the word was fraught with tremendous power. God holds in his own hands the springs of revolutions, and he is continually teaching us not to despise any form of humanity by giving the grandest influence to those who were uncounted in the summing up of mighty agencies. Let us learn from this, for the linch-pin in the axletree is a small thing, but what a crash sometimes follows its departure from the place in which it was put.

Original.

CHRISTIANITY.

Christianity is important to men, in whatever light we may view it. Formed in the faultless wisdom and un- changing love of God, and given to the world in divine benevolence, it is worthy of our deepest regard and at- tention. Established among men by the exertions and sufferings of the beloved Savior; consecrated by his flowing blood, as the precious gift of God for instruction and consolation; demonstrated to be true, by the spotless life, striking miracles, and glorious ascension and resur- rection of Jesus; it commends itself to our study, our faith, and our wants. Embracing sublime doctrine; a doctrine which developes the coming immortality of the soul and the ultimate deliverance of the race; advoca- ting that religion which combines every possible form of duty that man owes to God, to the Savior, to his fellow beings, and to himself; it is the gift of our faith, the guide of our lives, the strength of our civilization, and our sure support in affliction and death. Let us then enter into its spirit, that there we may find our highest good.

G. W. M.

Sincerity does not consist in speaking your mind on all occasions, but in doing it when silence would be cen- surable, and falsehood inexcusable.—*Bartlett.*

Original.

SPRING AND THE FAIR.

BY LAURA EGGLESTON.

Aurora fair in crimson veil, concealed her blushes gay,
While rose in proud magnificence the brilliant King of Day;
Earth, sky, and ocean old, the seals of living beauty wore,
And million praise-notes floated up, to heaven's deep sapphire door!

Earth glorious looked! in Spring's rich jewelry of sheen,—
Of gold, and purple, violet, pink, niveous and green:
The Cluster-Roses smiled, beneath a veil of pearly dew,
And oped their crimson chalices, and out the nectar threw.

The bee was on the wing, or fed within the floral bells,
And singing fountains chimed responses to the echoing dells;
The verdant lawns and clover vales, the snowy flocks displayed,
And gentle, looing herds fed on the mountain-brow and glade;

The lily chimed her golden bells, in welcome to the breeze,
Which from the Naiad's couch arose to revel in the leas,
Gay shone the groves in vernal robes, the feathered minstrels wild,
Pour'd hymns of thrilling melody, as down the sunbeams smiled.

From Spring's gay court of emerald, a mystic voice was heard,
As living harmony the spirit's inmost chords it stirred;
"Up, Fair ones! up, behold! 'tis Nature's gladdening jubilee,
The dew is on the lily's lip, and glitters o'er the lea,
And Nature's incense-cup is glowing on her brilliant shrine,
And clouds of sweet perfume arise, to heaven's sublimest line.

And from the grove the Mavis sings, the Linnet from the bowers,
And insect's busy hum is ringing o'er the garden's flowers;
The gay Lark warbles high in air, the Goldfinch and the Thrush,
The wild Deer seeks the woodland path, the Squirrel woody brush.

The Fox in covert lies, or his strange, mazy path pursues,
And sagely keeps himself aloof from grey-hound's startling news
For the hunter dashes onward through the lonely glen and wold,
And startles up the pheasant wild, and speckled partridge old.

Then up, for health comes dancing on the pleasant morning gale,
Her seals are crimson-tints contrasting with the Lily pale;
Inhale her pure nectareous breath, from hawthorn hedge that floats,
And let your matin's ever rise with Nature's million notes;
The smile of Deity is glad'ning Spring's gay, rosy train:
Rejoice! a Universal Father's Love has lit up earth's domain!

German, N. Y., 1848.

Original.

MISSIONARY SOCIETY TRACTS.

MESSRS. EDITORS:—There is great need of circulating Tracts at the present time. Our opponents in some localities in the City and vicinity, have lately made an extra effort in distributing their Tracts, especially those maligning Universalism. Now it is virtually important that our Societies should be supplied with the Tracts published by the N. Y. Missionary Society, and unless it can be demonstrated that the Tracts do as much good packed away in your Printing Office, or in the form of stereotype plates, I can see no reason why the Executive Committee may not put them into circulation.

I believe that one thousand dollars, expended in purchasing and *distributing* Tracts, would effect as much good as the same amount devoted to the support of a Missionary. Will those who have control of the matter give their constituents light. COLPORTEUR.

Original.

"THE PERFECT GLORY OF GOD."

BY M. MORTON, 2D.

It is not unfrequently the case with the supporters of a *creed-bound* Theology, that the mind takes back to itself, under the influence of an enlarged native benevolence, so much of its but too tamely yielded prerogative that in a moment of re-asserted liberty from the enthralling influence of error it commits itself entirely to the great principles of eternal truth.

I have been induced to pen the above idea, as preliminary to a few remarks upon a circumstance, which, coming under my observation a few years since, will, from the nature of it, remain through life, indelibly fixed upon my memory.

I have lived many years in the midst of the Puritanic Orthodoxy of the valley of the Connecticut, in Massachusetts; and have, from the necessity of the circumstance, if I would attend the religious meetings of my friends and neighbors, been compelled to listen to much in the form of *doctrine*, which was (to say the least) full of the most revolting characteristics to my soul. But when any thing of a contrary character was declared in the Pulpit addresses of the professed Ministers of God's truth, it will not be wondered at, that it should be stamped, in lines of living light upon my mind: that I should rejoice in frequently recurring to it, as a beautiful and refreshing Oasis, in a broad spread, life-wearying wilderness. And among those bearing this character, and emanating from the Orthodox Pulpit of my native town, Hatfield; the following, as a sentiment so completely sweeping and destructive in its inevitable conclusions of the whole fabric of the doctrine of endless misery, has long enjoyed a prominent place in my mind, among many of similar import.

"*The perfection of the glory of God exists in the accomplished happiness of all his creatures.*" Such, both in import and form of communication, was the declaration, which, coming from the source it did, made such an impression upon my mind that time can never obliterate, or efface its vividness. And what an idea, one would think, to spring spontaneously from a mind, acknowledging at the time, its allegionce to the horrid doctrine of endless damnation and woe. In fact, there is such a palpable incongruity, and want of harmony, between the two, that it would seem utterly impossible, for any rational being, in honesty, to utter the one, and yet, at the same time, believe the other. For, if it be true, according to the declaration, that the very *existence of God's perfect glory*, lies in the fact of the accomplished happiness of *all his creatures*, then it must follow as a matter of absolute necessity, on the supposition that the doctrine of endless misery is true, that the glory of God must forever remain *imperfect*, and thus, heaven itself, fail of its brightest light, its highest joy. Now, I think, there are none among the most devoted advocates of this sentiment even, that will understandingly and unhesitatingly take the naked position of affirming the absolute impossibility of God's glory ever becoming, in the highest sense, perfect. Not even to save such an evangelical sentiment as that which teaches the interminable woe of countless multitudes of God's creatures, will they dare boldly such a rock of offence against the sovereignty of Jehovah's power. They must then take the responsibility of denying the truthfulness of the declaration I have here quoted.

This declaration is so well based upon principles, in perfect harmony with all that is known of God, both through nature and revelation, that denying its truthfulness would almost seem a denial even of his existence. Here surely is a dilemma most embarrassing, and unpleasant in its character, to be encountered by all who receive into their system of faith this doctrine of the endless perpetuity of sin and the consequent unhappiness of the sinner. If

it can hardly be supposed, they recklessly adopt the ound of the impossibility of God's perfecting what ne- ssarily pertains to his highest glory; it is, in part, a rtual annihilation of the God of the Bible, and infidel- , positive and unqualified, must ensue. For the God vealed in the Bible, is a being of all power; the Cre- or of the heavens and the earth, of angels and of men, d all things, and all for his own glory—a God who orketh "his will in the armies of heaven and among e inhabitants of the earth, and there is none can stay s hand;" a being jealous of his glory, and who will ver give it to another.

And yet they take the other position, and deny that od's *perfect glory* consists of, or exists in, the accom- ished happiness of all his creatures; they are hardly e better off; for as I have before remarked, they might erhaps as well, at once deny his existence. But of is let us see.

Among the wonders of his creation; the exalted emi- nce upon which he has placed his creature man; and e wonderful faculties with which he has endowed him, gether with the relations consequent upon them—re- tions by which he is brought into the endearing posi- on of a *child* of the Creator himself, paternally near to hrist and to angels; are parts in the creative provi- ence of God, most emphatically demonstrative of the peculative interest he must ever realize in their happi- ess and welfare. Nor can that interest ever diminish ught of its power, so long as his relations of *Father* re- ain unchanged, or his paternal nature, and name are ve. Can the happiness of an earthly parent be advanced r his moral character for holiness or goodness be de- veloped in the highest point of perfection; through the medium of a child's hopeless misery and unhappiness, nd that too, a result which might have been avoided by he simplest exercise of the parental prerogative? If ot, then neither can the glory of God be revealed in the ighest point of attainable perfection to the understand- ng of rational beings, so long as an acknowledged child of his, is portioned with remediless woe! But for the sake of brevity we here drop the rational argument, and turn to the Bible testimony. And what does it de- clare? Saith God, by the mouth of the pious Psalmist, "Whoso offereth *praise* glorifieth me." Praise, there- fore, we may understand to be that peculiar work of God's children, by which and through which, his glory is to be illustrated to an intelligent Universe. And in correspondence with this idea, and respective of the part which *all* must bear in this word, David again de- clares: "All nations whom thou hast made, O Lord, shall come and worship before thee, and *glorify* thy name." All, then, are to come and worship before God, and the constituent elements of that worship are to con- sist of praise; an exercise of the mind which can take its character, under the circumstances, as praise, alone from the part of the soul's vivid impressions of God's love, and his ever pervading, all abounding goodness. 'Tis true, that *in time*, the wrath of man shall be made to praise the Lord; but 'tis only so, in respect to its effi- cient agency under the providence of Jehovah; by which results shall be accomplished, illustrative in eternity (if not in time,) of the infinite nature of his benevolence and mercy, and of their practical relations to the *perfections of his glory*. God looks upon it in reference to its ulti- mate, and as a means, under his controling power of *good*, declares that it shall praise him. And so with man, to be an acceptable instrument or source of praise, he must be dwelling in the golden sunlight of the divine mercy, and every note he offers, must have stamped up- on it, in the soul whence it springs, the inspiration of almighty, prevailing goodness and love. But again. The Prophet Isaiah holds forth language like this: "I will say to the north, give up, and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name, for I have created him for my *glory*." If, then, we be permitted to make a Gospel application of these words, originally addressed to the Israelites (and I think none will object) we may readily come to the con- clusion, that all mankind, were created particularly for the glory of God. Paul in his letter to the Ephesians, speaking of the great mystery elucidated by the mission of Christ, making the Gentiles fellow-heirs with the Jews, to the inheritance of God's love, as children, de- clares, "of whom (speaking of God) the *whole* family in heaven and earth is named;" positively affirming the fact that the quoted language of Isaiah is, under the Gos- pel, susceptible of universal application. It is true, then, that *all* are named as heirs of the saving grace of God, the Father, and that they are created expressly for his glory. And we have seen that man shall glorify God, in acts of worship before him, not characterized by the language of cursing and blasphemy, and shrieks of des- pair; but contrariwise, by notes of praise, spontaneously rolling up in joyous songs from the depths of the soul. Praise, taking its inspiration alone from what is known and felt in the heart, of the perfect universal goodness, and mercy of its object.

Infinite wrath, then, or in other words, cruelty, more savage in its character, than the imagination can compass, cannot come in to take a part in the work of completing God's *perfect glory*. No rational being in contemplation of it as an existing fact in the Universe of God—an at- tribute even, of the Almighty mind and for exercise rev- eling in the inconceivable miseries of a child of its own creation; but would feel the language of praise an in- tolerable burden upon his tongue. Lamentation and weeping would indeed be the more appropriate offering, and instead of there coming up a loud-sounding song of grateful joy, from a world saved from sin in attestation of God's glory perfected in the holiness, and happiness of his creatures; *Devils* might hiss their peans, and with such worship as blackened hearts could bring, own the throne of the Almighty's glory.

No, it was a truthful idea, that represented the glory of God, as perfected in the consummated happiness of all his rational creatures. And that it came from an or- thodox pulpit, must not be allowed to detract aught from its intrinsic merit. We are given frequently to rejoice, in hearing uttered by our opposers, sentiments diametrical- ly opposed to the doctrines of their creeds, and sustain- ing, to the letter, that heart-consoling faith, which is ours. And it may serve as a great matter of encouragement to all who warring for the truths of the Abrahamic faith, to know, from such circumstances, that we have a friend even in the enemy's camp, who will one day, effectively unbar the gates of the fortress, and give us peaceful pos- session.

Hatfield, April 1847.

Were we as eloquent as angels, yet we should please some men, some women, and some children, more by listening than by talking.—*Colton.*

CHANGES AND REVERSES.—The old Dutch church was turn- ed into a riding school during the revolutionary war, and is now the Post Office. Thousands walk daily over vaults (in which our Dutch ancestors repose) in search of news from the living. The little church at the corner of Frankfort and Wil- liam streets, in which so many Hessian officers were buried, in full regimental, is now used as an auction room, and the auc- tioneer knocks down property from that pulpit where for so many years peace and good will were preached. This is a changeful, business, progressive, money-making age.—*N. Y. Morning Star.*

English literature scarcely furnishes a more charming sen- tence than this, from Bryant's oration on the death of Cole:

"He passed into the next stage of existence from which we are separated by such frail barriers, with unfaltering confidence in the divine goodness, like a docile child guided by the hand of a kind parent suffering itself to be led without fear into the darkest places."

THE CHRISTIAN AMBASSADOR.

New-York:

SATURDAY, JUNE 17, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

THE GOSPEL MISSIONARY.

Br. Palmer, finding it impossible to sustain the above paper, without a great pecuniary sacrifice, has concluded to unite it with the Christian Messenger. He has, therefore, made an arrangement with us, to supply all his patrons with our paper, of which they will receive THIRTEEN numbers, to complete their subscription to the present volume of the Missionary. We shall have a publishing office in Pennsylvania, and all papers for that State will be mailed there so that the postage will be the same as on the Missionary. Br. Palmer will become an assistant Editor, and thus our paper will have as much local interest to the patrons of the Missionary as the Missionary had. We trust, therefore, that all who take the Missionary will, after the thirteen numbers have been received, become regular subscribers to our paper. We have agreed to allow Br. Palmer a per cent. on all such; and if they wish to aid him, and save him from great pecuniary loss, they will do it. We hope that all who have been correspondents for the Missionary will continue their favors to our paper.

☞ Persons indebted to the Missionary must settle with Br. Palmer, at Reading, as all dues on that paper belong to him.

An apology is due to Br. Palmer, for the late appearance of his article. It having been done up with a bundle of other articles, intended for the paper, it was unfortunately overlooked. We hasten to offer the only reparation that remains in our power, by giving it an insertion as soon as we became aware of the omission.

INTRODUCTORY.

The readers of the Missionary, by this time, must be tolerably well acquainted with us, having been constantly supplied with our articles for the past year and a half. But with the readers of the Christian Messenger, we have but little acquaintance, and therefore, have thought proper to offer a brief Introductory.

The necessity we have been under of making the transfer, as explained in the last number of the Missionary, was owing to want of punctuality on the part of its patrons, to pay their subscriptions; and not want of friends, who are sufficiently favorable to the spread of Universalism in this State to subscribe. By our experience in the enterprise, we have been taught that a paper can be reasonably supported in Pennsylvania. Our cause is rapidly advancing, and the time will come when we shall stand up in the midst of the other States, in this great Republic, arm in arm, in the publication of a Universalist paper, but how long before this time will come, He who overturns, rules and over rules the destinies of the world, only knows.

We shall probably be a constant writer for this Paper for a time, and shall hope to get better acquainted with its numerous readers. If we can impart any interest to its already well-filled columns, we are willing to do it. We have but one life to live, and that we have thus far devoted to the heavenly cause of Universal Love and Grace, and God sparing us in this pleasant but changing world of his, we shall continue to devote our full powers to his cause, and perhaps the "Christian Messenger" is as good a field in which to labor, as we can ask. We would prefer that a line be added to its head, making it a Pennsylvania paper, as well as a paper for New York. This we have the promise of having done in due time—then publish it in this city, or Philadelphia, and thereby save the extra expense of postage to the subscribers.

We would ask the indulgence of our readers in time to come. We are in the habit of saying plain things in a plain way. We hope we shall be able to make our readers understand what we wish to say, on all those subjects on which we may treat. We much dislike tha style of writing that loses the reader in words, without imparting any knowledge of the subject discussed. We recollect not long since of reading an account of a traveler commencing a journey to a distant land; but from his article we could not tell whether he intended visiting Europe, Asia, or Africa, or all these countries; but since then, we have seen from other papers, that his destination is the continent of Europe. This indefiniteness we shall aim to avoid as much as possible, however much it may please or displease the patrons of this Paper.

Kind readers, we now consider that we are "introduced," and we hope that our acquaintance will be profitable and pleasant. We like new acquaintances, and are happy in the company of old and tried friends. May we all be friends together, and onward journey for the prosperity of our spiritual Zion.

J. S. P.

THE CONGREGATIONAL JOURNAL.

An abusive paper, bearing the above name, published at Concord, N. H., contains the following announcement relative to Brs. Chapin and Dennis:

"By reference to the 'Trumpet' you will perceive that my prediction in regard to Mr. Chapin has proved true. He has been forced to leave the Society over which he was pastor. After a settlement of only two years, Mr. C., I hear, was disgusted with the fruits of his labor, and left the city glad to seek an atmosphere like New York, where the stench of Ballouism and Whittermoreism is not so great. Rev. Mr. Dennison of the Warren-street Society, after a long struggle with some of the most influential of his members, has resigned, as stated in the 'Trumpet' of last week. The Society is in a miserable condition, and it is doubtful whether they will be able to settle another man."

Such is the spirit of the Journal. It will publish any slander against Universalists, which malice can invent. Br. Chapin was not forced to leave Boston. His Society was united, and would gladly have retained him. He was not disgusted with the fruits of his labor. He lived on the most friendly terms with Brs. Ballou and Whittemore, and all the other regular ministers of the city and vicinity. All, therefore, that is said of him is wickedly false, and is an invention of a vicious mind. That must be a bad cause which can be aided by such wholesale falsehoods; and those must be corrupt men who will resort to such falsehoods to sustain their party.

What is said of Br. Dennis is no more than might be said of scores of Orthodox Clergymen. How was it with the Rev. Mr. Blagden, when pastor of the Salem-street Church, Boston? Did he not leave in consequence of the opposition of some of his leading members? How was it with Mr. Towne, his successor? Did he not leave because violently opposed by some of his leading men? Did not those men league with Mr. Beecher, while on a temporary supply for Mr. Towne, to supplant him? How was it with Mr. Chapman, while colleague with Dr. Jenks, in Green-street? Was there not a division between the two Pastors, which resulted in the destruction of the Society? And did not Mr. Towne's Society, which took the Green-street Church—I mean his new Society formed by seceders from the Salem-street Society, fail and give up their Church? How was it with the Church in Marlboro' Chapel? Had it not divisions and contentions, which led to so many secessions, that at last the Society became so weak as to give up its place of worship? And was not the Church converted into a Chinese Museum? If the present condition of the Warren-street Church shows that Universalism is false, what do these incidents prove respecting modern Orthodoxy?

Foreign Correspondence.

LETTERS FROM BR. BALCH.

No. I.

Ship Siddons, at Sea, May 9th, 1848.

Brothers:—By the Captain's observation, to-day, we are half way across the ocean. The spirit saith, write; but the dull, blank ocean says, what shall I write? Of all places in this wide earth, to read, think, or write, ship board is the worst. The poetry of the "deep, blue sea," does very well on shore, and for the first day or two out; but when old Neptune has raised his trident, and the poor Penance-doer has skulked away into his narrow, dark, damp confession-box, and prostrated himself before the dread altar, *pouring out* his *bitter* libations, the spirit of it flags exceedingly. Yet, when he feels himself forgiven, and rises up in renewed strength to go forth and look again, he finds that, after all, there is a sublime and awful grandeur in the vast wilderness of waters which are heaving, and foaming, and sullenly murmuring, all around him. He gazes in wild admiration in every direction, and looks up with thankfulness to that Power which holds the "winds in his fist," "stills the music of the waters," and calms the "tumult of the sea." He is forcibly struck with the wonderful ability God has given to man, by which he is enabled to construct and manage with such skill and precision his floating home, and go comfortably and serenely across the trackless deep, to the point of his destination.

Three things I have thought upon as connected with this ocean-traveling. 1. The Mariner's Compass and the science necessary to its use. 2. The Quadrant by which we observe the heavens, watching over us to tell us our latitude and longitude. And 3. The integrity of man, by which alone all else is rendered subservient to his good. Upon the latter I have a word to say, illustrative of a truth not generally considered, as it should be, at least in the theological world.

1.—Here is the Captain, gentle, frank and noble, in all that belongs to a man, thoroughly skilled in the science of navigation, faithful to the trust reposed in him, ever watchful for the lives and property committed to his charge; that speed, comfort, and profit may be secured to all.

2.—Here are the under officers, as watchful and faithful as he, whose aid is indispensible to the management of the ship, the comfort and safety of the passengers and crew, and the successful termination of the voyage.

3.—Then, here are the hands, a rough, hardy set of fellows, who are content to be stowed away in the low, dark forecastle; eat, without table or chair, from tin dishes; and subject to be called out at any moment, in night, in storm, or in tempest. These noble fellows, with their rough exteriors, are ready at any instant, to start from their slumbers and mount the ratlins, and reef or furl the sails, while the vessel is rolling and pitching in a heavy sea and in the darkest night; exposing their lives to imminent perils, and thankful when the work is done and they permitted to return, all wet and weary, to their shelter.

Now, these men, according to standard systems of theology, are, in many cases, destitute of religion, of all good, of all grace; are *totally depraved*, and must be eternally lost; for God cannot look with any favor or affection upon them. Yet how true and faithful are these men to the trusts reposed in them! How mindful of the duty assigned to them, and how heedless of the dangers which come in the way of its fulfilment! They transact the business by which many *pious* merchants are enriched, and many christians comforted. They carry priests, and missionaries, and Bibles, to all parts of the world. If they were really bent on evil, and that only and continually, how much mischief could they not do; how little security would any man feel, if he really believed, practically, what is said theologically of most seamen? Yet, such professors do not hesitate to put their lives and property at such desperate hazards! The world needs a more practical religion than the Church has given it. But enough of this.

10th.—We have had, thus far, about a medium passage. For three days we made little progress, after which a strong breese arose from the South, which sped us on our course for four days. The sea grew rough and I grew sick. For thirty hours I bowed at the shrine of Neptune, making atonement for my temerity in trespassing upon his domain. But, like one who holds out against temptation, till the "devil flees from him," I felt stronger when it was over. Br. Ryder suffered much longer, whether of greater sins did not appear. Br. Havemeyer escaped entirely. M. Lenez, a French Catholic Priest, who, added to the above, makes up our compliment of cabin passengers, suffered considerably. Since then we have been able to take our daily allowances, and the bountiful table of our good Steward, has suffered no neglect on our part.

What is duller than a dull day at sea? We have had several of them. The heavens are overcast, and the sea dark and sullen, swelling heavily and mournfully, pitching and rolling the ship, whose wet sails flap lazily against the masts, with a most unmusical sound. The cabins and every thing in them, are damp and sticky, and the decks admit of no retreat. There we are doomed to remain and satisfy ourselves with a peep at the outer world through the little cabin windows, or else look strait up through the sky-lights, and see—nothing. To read is tiresome; to converse we have no spirit on such a day, and, in fact, everything within and without flags, partaking of the relaxation of the warm, damp atmosphere.

11th.—Few things are met with to relieve the tedium of a voyage across the Atlantic. Occasionally a ship, a lost spar, a whale, a shoal of porpoises, with here and there, at this season, a lonely gull, or "Mother Carey," form the only objects, except the heavens above, bounded by blue sea beneath, to draw the attention out of a man and fix it upon any object but himself. You would be surprised, perhaps would laugh, to see what interest is felt at the sight of a ship, a stick of wood, or any other object seen floating upon the surface of the sea The fact is, man is not all selfish. He cannot shrink into himself and be content. He treads upon the world without, but does not often feel as he should how intimately and inseparably his happiness and very being are connected with the objects which his merciful Creator has placed around him. What a strange and unnatural whim it was which possessed men claiming the highest degree of sanctity, to expatriate themselves, and hide away in a lonely monastery, denying all intercourse with the lovely world, and the good and beautiful things in it; the opinion of our Catholic friend, to the contrary notwithstanding.

Yours &c. W. S. B.

LETTERS FROM BR. BALCH.

We commence, this week, the publication of Br. Balch's Foreign Correspondence. We shall, probably, after this, have a letter for each number of our paper. By a private letter we learn that he is in excellent health and spirits, and is enjoying himself much. His correspondence will be of great value. As phrenologists would say, he has large perceptive faculties, and, consequently is admirably fitted to render his letters interesting; besides, he has an ardent sympathy with the revolutionary movements in Europe, and will do perhaps, more than any foreign traveler, to exhibit the condition and prospects of those laboring for the overthrow of old despotisms. We shall publish the second letter next week. Now is the time for persons who are desirous of reading his correspondence to subscribe. For one dollar the Messenger can be had for six months.

INSTALLATION OF BR. E. H. CHAPIN.

The Installation of Br. Chapin, took place in the Murray street Church, on the 8th inst. The services were conducted in the following order:

1. Voluntary.
2. Reading select portions of Scripture, by Br. I. D. Williamson.
3. Introductory Prayer, by Br. R. P. Ambler.
4. Singing.
5. Sermon, by Br. Thomas S. King.
6. Installing Prayer, by Br. M. Rayner.
7. Charge, by Br. O. A. Skinner.
8. Right Hand of Fellowship, by Br. T. B. Thayer.
9. Address to the Society, by Br. H. Lyon.
10. Anthem.
11. Benediction, by the Pastor.

The evening was not favorable but though the house was not full, there was a large congregation. The Sermon was from John III. 16, 17, and was designed to show that the whole Christian world may be divided into three classes. First, those who hold to an expiatory religion—Second, those who hold to consolatory religion—and Third, those who hold to a spiritual religion.

In the first class, the speaker included all who teach the doctrine of vicarious atonement. They represent all men as resting under an infinite curse, and doomed to a hell more horrible than the imagination can conceive. Their condition would be hopeless, were it not that Christ averts the anger of God, and pays the infinite debt which they owe. God was their enemy, and Christ came to rescue them from his vengeance. This was the sole purpose of his mission. The adherents of this theory saw no other end to be accomplished by his mission. He suffered in the place of man, so that man might be saved. He died instead of man, so that man might live. Though in the Bible, we find no language which expresses this theory, in the writings of its advocates, it is defined with clearness, and defended with masterly ability. They had explained with nice exactness, the law and its awful demands; they had exhibited with singular clearness and force, the manner in which the Savior had fulfilled the law for a lost and ruined world The theory had had learned and distinguished men for its advocates; and no system was ever more thoroughly wrought out, or stood before the world with more exact proportions. All that intellect and learning could do, had been done for it.

This head of the Sermon was clear in its statements, comprehensive in its views, rich in its imagery, and beautiful in its language. It is seldom that we hear any thing from the pulpit more excellent. The impression it made upon the mind was distinct and deep; and every person present will ever remember the exhibition made of the suffering, bleeding, compassionate Savior, dying to rescue a sinful world from a craving hell.

Those who advocate a consolatory religion, believe that in the beginning God designed man for endless happiness, and made that happiness certain, by a wise and perfect plan. They hold that happiness is the end for which man was made; that a Being infinitely good could not make man for misery, or have his endless happiness suspended upon conditions by which it would be in the least endangered. Those who believe this theory, think that Christ came to reveal this merciful plan of God—to unfold the riches of his love—to bring to light the immortal life which God has made secure. They dwell upon the purposes and promises of God; upon the unsearchable riches of his grace; upon the faithfulness of his nature; upon the immutability of his counsel; upon the eternity of his mercy. They dwell upon those passages which set forth the ampleness of God's provisions and the certainty of the execution of his designs. Though the preacher had not time to adduce the proofs upon which this class rely, he might have referred to such passages as the following, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ: According as he has chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulnsss of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

In the consolatory system the speaker said the great motive power used to act upon man is Divine goodness. It seeks to make men love God and each other by showing that God loves all men. This is the theory, said the speaker, of most Universalists. The great work of Christ, according to this theory, is to reveal God's love and the happiness of heaven. We do not fully agree with all that was said of this class or their views. Universalists, as a body, never taught that spiritual culture was not one great end of Christ's mission; as a body, they never held that to manifest the mercy, grace and love of God, and reveal an immortal life, was the sole end of Christ's mission; but they have always believed that the exhibitions made of God and of heaven, were designed to act upon man, in awakening his gratitude, giving activity to his moral feelings, and touching his noblest springs of life. They have never separated the doctrinal from the practical in Christianity. We do not say that some may not have gone to an extreme that they

may not have dwelt more upon the certainty of the end than upon the means by which that end is to be accomplished; that they may not have laid more stress upon the part which God is to act, than upon the part which man is to act. Still, as a body they have ever held that while God's purposes will be accomplished, they will be accomplished without interfering in the least with human agency; and among them all not one can be found who has ever denied that man is a subject of rewards and punishments, and that his happiness is in proportion to his knowledge and the development of his nature. In our desire to make man feel his accountability and work for his salvation, we are apt to go to an extreme, and take from God his fatherly care, his guiding counsels, his saving grace, and represent him as wholly passive in the work of our redemption. If God is a Father, he has a Father's love. Moved by that love, he will ever employ his infinite wisdom and power for man's good. God works for us even when we will not work for ourselves; and though we can never be saved until we will work for ourselves, this condition cannot endanger the result. Therefore, though Jesus said, in the resurrection all men will be children of God, and equal unto the angels, he also said, *seek, find, knock, pray, strive* and *watch*, and Paul, though he said that Christ shall reign till God is *all in all*, also said, *work out your own salvation, without fear and trembling*. Thus it is evident that while they recognized a human agency, they taught the supreme control of God. And in our opinion, the result is not only involved in the Divine plan, but as distinctly revealed as the means by which any of the designs of the plan are accomplished.

The advocates of the third theory were represented, by the speaker, as occupying the true ground. They are spiritualists. They hold that to educate, to save man, was the great end of the Savior's mission. Jesus did not dwell upon the result; he only sought to arouse man to exertion. He did not labor to console the world, but to save it. he did not strive to make men feel that all things were fixed in the Divine counsels, but he strove to make them anxious to be saved from sin. He did not labor to teach a system of exact proportions, which should triumph by its intellectual strength; but he sought to quicken conscience, and to call men to action. If the result of his mission could be, in any way, gathered from the New Testament, it was not from any direct declaration of Christ, but from principles involved in the plan of salvation. But Christ kept the result of his mission in the back ground; he would not have the sinner dwell upon this; he would have him know that he must make his own heaven, if he ever had a heaven.

In this part of the Sermon we thought that the speaker overstated human agency, and detracted from the honor due to the Father and the Son, in the stupendous work of man's salvation. While we say this, we most confidently believe, that the measure of our happiness will always be in proportion to our spiritual development. This, however, does not imply that man makes all his heaven. God, in surrounding us by the countless holy influences which act upon our hearts; by disclosing to us his infinite and eternal love; by sending his Son to live for us, die for us, rise for us, and ascend to heaven for us; by preparing a state where we shall be immortal, and where the body, with its appetites and passions will not act upon the soul; by freeing us from the sway of earthly oppressions, and inequalities, and wants, does something, a *little* something, to make our heaven. I grant that we help make it; and yet the part we have in making it, does not destroy the fact that we are saved by *grace*.

The conclusion of the sermon was very fine. The allusion to the Pastor elect was touching and happy. He had been the speaker's Pastor; he had done more than all others to form his religious opinions; and he felt under great obligations to him.

To say that the Sermon was an able one, would but feebly express its merit. We admired it for its boldness, its grasp of thought, and its richness in imagery; but mostly did we admire it, for its aim. The object of all preaching should be to quicken man in the performance of his duty—to make him active in working for himself and the world; and though we do not think that the speaker was correct in all his views upon the best means of producing the objects of the ministry, and though we considered him, in some respects, illogical and mystical, we most heartily concur in the idea, that the great end of Christ is to save sinners, and that that should be the end for which all ministers should strive. O. A. S.

THE DEATH OF MRS. STRICKLAND.

About one year since, at the New York State Convention at its session in Scipio, we became acquainted with Mrs. Strickland. She had then been married but a short time From a limited acquaintance, we thought her a young woman of good mind, accomplished manners, and excellent character. We were greatly pleased with her appearance, and felt happy that a Brother, with whom we had long been acquainted, and in whose welfare we felt a deep interest, had been so fortunate in the selection of a companion. But alas! His home is made desolate! His kind and faithful partner is no more! She is gone to the land of rest! We sympathise with our Brother in his heavy affliction, and earnestly pray, that he may find peace in the blessed faith which he preaches. May her parents and numerous friends be comforted by the promises of endless happiness for the world. The following letter, written by Br. J. M. Peebles, gives all the particulars we have seen:

"It becomes a painful duty to announce the sudden death of Mrs. Elizabeth Strickland, wife of Br. D. H. Strickland, of Cortland; and daughter of Br. Alfred Avery, Genoa. She left earth for that better world, Sunday morning, April 30th—aged twenty-eight years.

In this dispensation of the Father, a husband has been bereft of a worthy and affectionate companion—parents of a dutiful daughter—brothers and sisters, of a loving sister—relatives all, of a confiding friend; and acquaintances of a bright pattern of the christian life. Sister S. possessed in an eminent degree, those peculiar qualities of heart and mind, so indispensible to a pastor's wife. In judgment, she was considanative and sound, in disposition amiable, in manners refined, erd in conversation easy and winning; hence, she became endeared to a large circle of acquaintances, who knew her but to love her. In brief, she was an ornament in society—a glittering gem in the Universalist fraternity, and a practical follower of that Savior who called her from time, to swell the congregation of the happy myriads, who tread the golden streets of the New Jerusalem. Peace to the earthly—bliss unfading, and glory immortal to the spiritual. Her funeral was attended in the Universalist Church, on Monday, and a discourse delivered by the writer (aided in the services by Br. C. S Brown) to a very crowded congregation, among which were the Lodges of "Odd Fellows" from Homer, Cortland, and Mc'Lean, attired in mourning badges, expressive of their sympathy—also many 'Sons of Temperance.'

For the gratification of numerous friends, residing in Genoa and vicinity, a funeral sermon was preached at said place by Br. H. Boughton, to a sympathizing audience, on the following Sabbath. May God, the Father, in his abundant grace bless the mourners."

HOME MISSIONARY FAIR.

By our last week's paper, our readers learned that the friends of our cause in Boston and vicinity, held a fair on Anniversary week for the benefit of the Home Missionary Society. We are happy to state that the profits amount to about $650. It is said to have been admirably managed, and to have been in all respects a fine affair. The different Societies had tables, which no doubt served to awaken a spirit of rivalry, that was not only pleasant but quite advantageous.

MASSACHUSETTS STATE CONVENTION OF UNIVERSALISTS.

This body held its last session in Taunton, on Wednesday and Thursday of last week, 8th and 9th insts.

The Council of the Convention was called to order by Br. G. W. Quinby in the absence of the Standing Clerk, and Br. A. A. Miner, of Boston, was chosen Chairman. Prayer was then offered by Br. W. R. G. Mellen, of East Cambridge; after which Brs. C. W. Mellen, and A. R. Abbott, were chosen Clerks of the Council. A goodly number of the Societies in the State were represented in the Council by their Delegates, and considering the inclemency of the weather, a large number of Clergymen were present. So far as the reports were made from the different Counties, they represented our cause in a most flourishing condition. Several new Churches have been erected during the past year; some new Societies have been formed and the work of truth is going steadily forward. After the election of the usual Officers for the coming year, the appointment of Standing Committees, &c. Br. W. R. G. Mellen, introduced a resolution deprecating the evils of war, and thanking God for the present indications of an approaching peace between our country and a sister Republic. The resolution was in good spirit, but the wording of it did not suit all the members of the Council, and some debate ensued, when a motion for adjournment was made and carried. Thursday morning this resolution was taken up again, and several amendments were offered. Two resolutions were finally offered by Br. Miner, as substitutes for the one presented, which after one slight amendment were almost unanimously adopted. These resolutions threw the responsibility of the present war upon the whole country—declared that christian nations should settle their questions of *right*, without resorting to the power of military *might*. That however war may be approved by the law of nations, it cannot be approved by the law of God, and that the present indications of peace with Mexico, lay us under renewed obligations of thankfulness to Almighty God. Such is the sentiment of the Resolutions which were adopted.

Br. T. D. Cook, of South Boston, introduced a resolution, sanctioning the doings of the Boston Association of Universalists, at its late meeting in Lynn and Cambridgeport, and adopting the same resolution which was there adopted. The resolution passed unanimously and without debate. The Resolution passed at Cambridgeport was as follows:

Resolved, That this Association express its solemn conviction, that in order for one to be regarded as a Christin Minister with respect to faith, he must believe in the Bible account of the life, teachings, miracles, death, and resurrection of the Lord Jesus Christ.

Br. Whittemore affered a Resolution upon the subject of Home Missions, approving the course adopted by the Boston Association in this matter, and asserting the great importance of the enterprise to the future welfare of our cause. The resolution passed after some very excellent remarks by several brethren, in its support. The Council adjourned at half past 10 o'clock on Thursday morning.

During the Convention Sermons were preached by the following brethren: Br. Fisher of Salem, from Heb. xii: 12. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, &c."

Br. Skinner of N. Y., from St. John, ix: 4. "I must work the works of him that sent me while it is day."

Br. R. O. Williams, from St. Luke, xii: 35. "Let your loins be girded about and your lights burning."

Father Ballou, from Phill. i: 17. "I am set for the defence of the Gospel."

These sermons were all good They all breathed the true spirit of our peculiar faith. The occasional Sermon by Br. R. O. Williams was the best of its kind we have heard for many years. It was ingeniously written, and fully accomplished the object it attempted.

It is to be published, and will be read by all who can obtain it with the deepest interest. The Conference Meetings, Wednesday evening, Thursday morning, and Thursday evening were spirited and profitable to all who enjoyed them. But the most affecting season which the Convention furnished, was the season of Communion at the close of service Thursday. The mind was well prepared for this service by the Sermon of Father Ballon, which was replete with sound doctrine, proclaimed in the spirit of love, and with a power at which, all who heard him, wondered. Still more perfectly was the mind prepared, by the dedication of two lovely little children to the care and service of God. This ceremony was performed by Father Ballou, and Father Stetson of Me. Brs. Miner and Moore officiated at the table, and nearly two hundred remained to partake of the emblems of the body and blood of Christ.

Although the weather was very bad, and the attendance consequently smaller than it otherwise would have been, this Convention may be truly called the best that has been holden in this State for many years. Harmony prevailed, the swee bond of our fraternity was felt drawing heart to heart, and the spirit of God was there abundantly.

May the Lord give us to enjoy many more such sitiings and communings together in heavenly places in Christ Jesus our Lord.

ANNIVERSARY OF THE ORCHARD ST. SABBATH SCHOOL.

The Anniversary of this School took place on Sunday last. The congregation was large, and the exercises were highly interesting. An appropriate sermon was preached by Br. E. H. Chapin. Two hymns were sung by the infant department of the Schoel, and two by the senior department. These hymns were very beautifully sung. The Report by the Superintendent, Br. Collamore, was admirably made up and well read. The School is in a very flourishing condition. Including scholars and teachers, the school numbers 316. A good collection was taken up for the support of the School. The average attendance during the past year, was greater than any previous year.

REMOVALS.

Br. Z. H. Howe has removed to West Amesbury, Mass., and taken the pastorship of the Universalist Society in that place.

DEATH OF MRS. MILES.

In another column, we have announced the death of Mrs. Strickland. Br. S. is not the only ministering brother who is called to mourn. By the following, it will be seen that death has entered the family of Br. S. Miles. We copy from the Magazine and Advocate:

In Pittsford, May 10th, of disease of the heart, Mrs. Polly Miles, wife of Rev. S. Miles, aged 66 years. Sister Miles was aware that her death was near at hand—but she had no fears. With confidence in Jesus and the truth; believing that God will reconcile the world to himself; she died without murmuring and with perfect resignaation to the Divine will. The good tidings of the Gospel were tendered to the mourners by G. W. M.

☞ Our thanks are due to Br. Forman, for copies of his Sermons delivered in Dover, N. H. We like their doctrine and admire their spirit. The one upon the Freedom of the Pulpit, we consider the most able, though both are creditable to his talents and his heart,

CLINTON THEOLOGICAL SCHOOL.

Br. Sawyer has been so urgently desired to continue his Theological class, that he has concluded not to give it up at present, providing the friends will pay their subscriptions. A considerable sum is due him for his past services, and much more ought to be subscribed to make his compensation equal to the labor he performs. Br. J. Y. Watkins, 16 Catharine-st. has been appointed by Br Sawyer to receive the Subscriptions of the friends in this City and vicinity.

The following letter from Br. M. Goodrich, to a friend in this city, though not designed for publication, will be read with great interest:

CLINTON, MAY 12th, 1848.

BR. WATKINS:—In the Institute we have about fifty male and fifty female students, this term. Br. Sawyer has thought of giving up the Theological Class at the close of this term, and therefore we have but a few students in it just now. His pay has been rather small, especially during the past year. I have not the statistics by me which were published in the Messenger a few weeks since, but I believe his receipts have not averaged over two hundred and fifty dollars a year, and more than half of this was received the first year.

I should be exceedingly sorry to see the class given up, for we have no other man so well qualified for teaching our young men theology, as Br. Sawyer, excepting Hosea Ballou 2nd.

Our young men might learn how to preach without having a teacher, as many of them have done; they might learn their theology as Br. Sawyer did, by themselves; but where we should find one Sawyer, we should find twenty of very limited usefulness among them. If the Universalists are willing that this should be the case, that out of twenty one be a bright and shining light, while all the rest are barely able to sustain themselves in their profession, why then the school might as well be abandoned; but if they wish to to have a class of ministers who shall be able to instruct their congregations, who shall know on what foundation the Bible rests—who shall not only be well grounded in their faith, but be able to maintain it when infidelity stalks into the camp, if, I say, these qualifications are needed in our young ministers, they must be educated.

My own attainments are small enough certainly, and yet I would not take five hundred dollars, for what I have learned here in one year.

The truth is, the theological class ought to be maintained, whether we have any thing more or not. The expense of sustaining it is certainly not very great. I think Br. Sawyer would go on with it if the present subscribers would pay their subscriptions, even though there be no additions to the list. There are quite a number, however, who have never paid, and probably never will.

Two or three young men, desirous of coming here, have written Br. Sawyer, inquiring what they had better do. He has not answered them yet, but I think he will not say to them that the class will certainly close at the end of this term.

I do not write these things as a complaint against any of our hard working friends, but I write them in order that you may know the true state of the case, in relation to a matter which is deeply interesting to you, as well as to every true friend of Universalism.

NO. 26 OF THE AMBASSADOR.

A few of the above number of the octavo form of our paper, dated May 6th 1848, are wanted to complete setts, for which one shilling each will be paid on delivery at this office. Any person having the same that they do not wish to preserve, and who will return it to us, shall receive the above sum, together with the thanks of the Publishers. Will our agents who may have the above on hand, oblige us, by returning the same to us immediately. S. C. BULKELEY & CO.

MASSACHUSETTS UNIVERSALIST SABBATH-SCHOOL ASSOCIATION.

This Association held its annual session in Taunton, on the 6th inst. The meeting was called to order at 2 1-2 o'clock, P. M., and after prayer by Rev. L. J. Fletcher, a young Miss, by the name of Charlotte Mason, delivered a beautiful opening Address, welcoming the friends of the Sabbath School Enterprise, in behalf of the Pastor, Teachers, and Scholars of the Taunton Sunday School, to their village, their homes and their Church. A hymn was sung by the Scholars, all of whom were seated in the gallery, and an appropriate, responsive address was made by the President of the association.

The customary business of the Association was next transacted, the officers for the ensuing year elected, &c. The annual Report of the Secretary was read, from which it appears that although owing to certain circumstances, the number of returns received from the different Schools in the State, were less than last year, yet the prospects for the future were very promising.

Several new Lesson Books had been published within the year together with a number of other books for libraries, cards, &c &c. It was stated that a new Singing Book was *in press*, prepared expressly for Universalist Sunday Schools. The two papers "Gospel Teacher," and "Child's Gospel Guide," were spoken of by many brethren, from different sections, in the highest terms of commendation.

A series of Questions had been prepared and circulated among the congregation upon the subject of Sabbath School instruction, and the duties of parents and teachers to the children and the cause, which were made the topics of earnest and profitable remark by a large number of the brethren, both in the afternoon and evening, and following morning, when meetings were held

The Occasional sermon was preached in the evening, by Rev. R. Tomlinson, of Plymouth, Mass. Text, Psalm cxxvii. 3—"Lo, children are a heritage of the Lord." It was an excellent discourse, and will soon be published, together with the Secretary's Report.

Altogether the meetings, though not largely attended were full of interest, and the influence must prove beneficial to the cause of Sabbath Schools in that State.

The following interesting intelligence we copy from the Magazine and Advocate. It is from the pen of the Editor, Br. D. Skinner.

CHURCH ORGANIZED IN ELLISBURGH.

There was an organized Church in this place a number of years ago; but owing to deaths, removals, and the want of a settled pastor some of the time since, its numbers were so reduced and scattered that the brethren deemed it advisable to reorganize. Accordingly, Br. Rice drew up a Church compact, Articles of Faith, Covenant and By Laws, and a meeting was held on Saturday, the 20th inst., and a Church regularly organized, about 25 members uniting at the time; to which five or six more were added on the following Sabbath, making in all 30 members or more. On Sunday last at the close of the afternoon Sermon, two sisters came forward to the altar, kneeled and received the solemn rite of Baptism; and then all the members of the newly organized Church, together with their pastor and visiting ministers and brethren and sisters of the faith united in celebrating the Eucharist, commemorating the dying love of a crucified Savior in the holy feast, so well calculated to strengthen the faith and the bonds of union between the followers of Christ. And I cannot but hope and believe that this infant Church is a branch of the true Church of Christ, of his own planting, which branch shall abide in the vine, and 'bear much fruit,' thus proving the discipleship of the members thereof.

INSTALLATION OF BR. LUTHER RICE.

In the forenoon of the same day of the above named services, Br. L. Rice, in conformity with the request of the Universalist Society in Ellisburgh, previously expressed by unan-

imous resolution, was publicly installed as their pastor. The services were performed in the following order:

1. Reading of the Scriptures, by Br. D. Skinner.
2. Hymn.
3. Introductory Prayer, by Br. A. W. Bruce.
4. Hymn.
5. Sermon, from Acts xx: 28, by Br. D. Skinner.
6. Installing Prayer, by Br. C. G. Person.
7. Delivery of the Charge, by Br. D. Skinner.
8. Right Hand of Fellowship, by Br. A. W. Bruce.
9. Anthem.
10. Benediction by the Pastor.

The services through the day, both morning and afternoon, were listened to by a densely crowded and deeply attentive audience; and we trust that some good was done in the name of the holy Jesus—that seed was sown on some good ground that day, that shall yield 30, 60, and 100 fold of good fruits.

Miscellaneous Department.

Original.

INVOCATION TO WORSHIP.

BY MISS MARY EGGLESTON.

TUNE.—*National Hymn.*

Now, while the fires of Heaven
Are blazing on their shrines;
And eve's pale Queen is rising
To scintillate earth's lines:
And austral winds are rushing
O'er ether's track sublime,
The mossy founts are gushing,
As on the air they chime.

Ye gems of human nature,
Beneath the dews divine;
Rise! worship your Creator,
And light Love's golden shrine:
While nature round ye slumbers,
Beneath night's dewy veil,
Pour sweet and softest numbers,
Upon the passing gale!

Eternal lustres streaming
Afar, in realms above,
Are on your offeringe beaming,
As symbols of God's Love.
Omnipotent's broad pinions,
Is hovering over all;
While kindred spirits-million,
Smile far above night's pall.

Arise ye gentle sisters,
And breathe your songs of praise,
To rise on plumes of zephyrs.
And blend with angel's lays.
While o'er ye vigils keeping,
A banded seraphim:
When Nature sweet is sleeping,
They peal an endless hymn.

Norwich, June, 1848.

AUNT MAGUIRE'S ACCOUNT OF PARSON SCRANTUM'S DONATION PARTY.

[CONCLUDED.]

The next morning, as soon as I got my chores done up, I went over to Mr. Scrantum's to see how they come on, and help them regilate a little. Murder-alive, such a sight as that house was, from one end to 'tother, I never sot my two looking eyes on before! The carpets were all greesed up with butter, and cheese, and sassages. And then the lamp ile had done more mischief than we know'd on the night afore. It had run off the table, and made a cruel great spot on her best carpet;—and I found Miss Scrantum a tryin' to wash it out. I sot tew and helped her—but it want no use—it would not come out. Susan, she was setting on a little stool a scouring tea-spoons, and crying as if her heart would break. What's the matter, dear? says I—but the poor child could not answer me. So her mother said she was crying about the bunnit being spiled. No wonder, says I, it is enough to make any one cry. I suppose you can't dew nothing with the bunnit, can you? O yes, says Miss Scrantum, says she; I've been looking at it this morning, and I think I can get enough out of it to make a bag of. It will make a very nice bag—and I shall keep it as long as I live, for your sake, Miss Magwire. I looked at the woman with surprise. There she sot on the floor, a rubbing away at that grease spot, and talking as calmly about that six dollar bunnet, as if it hadn't cost more than six cents. I was kinder vexed at her for not making more fuss about it. I actually began to think she hadn't no feeling, and didn't care for nothing. And then says I, to think of their breaking your beautiful chany—it was shameful—a present from your mother, tew; and you sot *so* much by it; and I have heerd ye say it was the last thing yer mother ever gin ye. I was running on in that way when I thought I heerd Miss Scrantum sob—I looked up and she was crying dretfully. She couldnt hold in no longer, when I spoke of the chany. I was sorry I said a word about it; but it convinced me that Miss Scrantum had some feelins; but she had larn't to control 'em, poor woman! Well, I stayed a spell and helped them clean up, and then I went hum. Susan went to the door with me. When we got outside, I axed her whether ther was many provisions brought in the night afore. She told me to come to the store-room and look. So I went into it and took a view, and there was tew or three pumpkins, a couple of spare-ribs (spare enough, tew, I tell ye) three or four cabbages, a chicken, what was left of Deacon Peabody's cheese, and a codfish. Is that all? says I. Yes, says Susan, and half of the cheese, and one of the spare ribs and the chicken are to go for pew rent—I heerd pa tell ma so; but you musn't let them know I told you about it—for they'd think it wrong for me to speak of it; you won't tell tem, will you Miss Magwire? No, darlin, says I, I won't let it out. So I went hum—and as I went along considering the matter. I come to a unanimous conclusion in my own mind, that *donation parties was a humbug*.

Well, the next Sunday, Parson Scrantum requested the male members of his congregation to meet him the next evening at the meeting-house. Yer uncle went to the meeting. I was in a wonderful fidget to know what was the object on't—and quite impatient for husband to come hum. When he come, I obsarved he was oncommonly tickled about something. What is the matter? dew tell, for pitty's sake, says I. Why, the minister's asked a dismission, says he. You don't! says I. Jest so, says he; and then he haw-haw'd out a laffin. What ails ye, man alive? says I; I don't see what ther is to laugh at in that; for my part I look upon it as a great misfortin' to Scrabble Hill, to lose such a minister as Parson Scrantum. I'm astonished to see you laff." "Well, you won't be," says he, "when I tell you about the meetin'." So he went on and gin me the hull description. He said that when Mr. Scrantum told 'em he wanted a dismission, they were wonderful surprised—Deacon Skinner he riz and axed the reason. So Mr. Scrantum stated that he found it onpossibte to support his family on his salary. Deacon Skinner said *that* was curus—he thought four hundred dollars was *purty well up*. Deacon Peabody said he thought so tew, especially with a *donation party* besides. Deacon Fustick, he put in, and said 'twas rather a queer time for a minister to complain of his congregation, jest after they'd gin him a bee—and he axed Dr. Lippincott what was *his* opinion. (Now Dr. Lippincott never had an opinion in all his life, on any subject—if he had, he never expressed it, for fear of injurin' his practice; 'taint even known what his politics is—he always contrives to be away on election days.) So he hemmed and hawed, and said that really he hadn't *made up his mind*—he hoped Mr, Scrantum 'preciated his donation party—he hoped the congregation 'preciated Mr. Scrantum; he wished—in short, he wished things wasn't sitiwated jest as they was sitiwated; and that was all they got out of *him*. Old Parker observed that minister's families, somehow, took more to support 'em than any body else. Mr. Scrantum said that his family was as equinomical as they could be, but he had a good many children, and 'twas purty difficult to dew as he'd ought tew by 'em, on four hundred dollars a year; and axed 'em whether they thought ary one o' them could dew it. Cappen Smalley, rich old curmudgin, stuck up his head and said, he guessed *he* could dew it—any *reasonable* man could dew it; especially with the help of a donation party every year; but he hoped Mr. Scrantum's request would be granted unanimous-

ly; for his part he'd long ben of opinion they'd ought to have a *cheaper* minister, and one that hadn't such a snarl o' young ones. I don't spose Parson Scrantum would a said anything severe if it hadn' a ben for Cappen Smalley's speech. He seemed quite stirred up by it. He riz up considerable flustrated, and says he; "I thank God, that whatever else I lack, He has been pleased to give me plenty o' the *poor* man's blessins—yea, a quiver full of them. And it is for their sakes, not my own, that I come here to-night. If I was alone in the world, I could and would dew on a'most nothing—though Scripter says the laborer is worthy of his hire. Brethren, since I come among you, I've done my best to be a faithful pastor—if I've failed, I hope to be forgiven. At first I had an idee that I should be able to rub along, on my small salary; and I don't know but I might a done it, if it hadn't a been for *one thing*." Here he paused. What was *that?*" says Deacon Peabody. Mr. Scrantum continued—"I've been here tew yerrs, and you've had the kindness to give me tew donation parties. I've stood it so far, but I can't stand it no longer; brethren, I feel convinced that *one more donation party* would completely *break me down*. I will now retire and leave the meetin' to decide as they see fit. Yer uncle said that for about five minutes afier he went out, universal silence prevailed. The first to speak was Deacon Skinner. "Strange!" says he. "Curus," says Deacon Peabody." "*Ree*markable!" says Deacon Fustick. "Onaccountable!" says Cappen Smalley. "Singular circumstance!"—says Dr. Lippincott. Then yer uncle got up, and says he—"Gentlemen, I don't see as any thing's to be gained by settin' here and wonderin' all night. For my part, I think, all Parson Scrantum's said is true—his request is perfectly reasonable—and I move it be put to vote." So 'twas put to vote and granted.

A few days afterwards the minister's folks packed up and started off for Miss Scrantums' father's to stay till they could get another place. Yer uncle gin 'em ten dollars when they went. He'd a ben glad to give fifty if he'd a been able. They was very thankful for't, and the parson gin us his parting blessin', and I'd rather had that than all Cappen Smalley's money. We all felt bad enough when we said good-by. Miss Scrantum cried hard—she didn't try to conceal her feelins then. Susan cried tew, and so did I—and we had a gineral time kissin' all round; as true as I live, Jeff, he kissed Susan tew—but don't you tease him about it; I was glad to see him dew it, though Susan did blush awfully. They made us promise to come and see 'em if ever they got another sittiwation. We heerd lately that the parson had got a call to Bangtown. I I don't know nothing about the village, but I hope to gracious it's a place where *donation parties* is a thing unknown.

SPOKEN AGAINST.

Many persons when evil spoken of by others are ill at ease. Their quiet and comfort seems to be very much interfered with and should they, whilst under the influence of these feelings, meet with those whem they regard as the guilty disturbers of their peace, they would doubtless manifest a disposition to mete out unto them their just recompense of reward. Such persons seem not to be aware that they are only increasing instead of lessening the evil, by the very course which they adopt. The best way to manage cases of this kind is to take no notice of them at all. To adopt the language of another: "What if people speak against you. Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die let alone; but if you repeat them to this one and another because your enemies had the impudence to make them, you but keep the fire burning and open the way for a dozen slanders. Keep on your course and go straight forward and trouble not your head about what is repeated, and feel all the better and wear a less frightful face. Slander never killed a sterling character and it never will; her coat will not sit upon him, without a pull here and a jerk there and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader—repeat what another has said in rhyme, and if we have been talked about or slandered, it will do us as much good as a fry at Diamond Cove:

"Not all they say or do, can make
My head or tooth or finger ache,
Nor mar my shape, nor sear my face
Nor put one feature out of place;
Nor will ten thousand lies
Make one less virtuous, learned or wise;
The most effectual way to balk
Their malice is to let them talk

—*Weekly Messenger.*

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

LITTLE SONGS SUNG AT AN EXHIBITION.

I.

BY JAMES LUMBARD.

We come to bring no wealth of earth,
An offering here to night,
For jewels fair are little worth
Where love hath lost its light.

We come to bring no gift of power
From hearts filled up with pride,
For you would scorn the worthless dower
And cast the gift aside.

No gift of genius have we now,
To lay upon your shrine;
Unshadowed is each fair young brow,
By laurels fame may twine.

No gift of beauty do we bring
From nature's sunny bower—
It is a fair but fleeting thing,
And withers in an hour.

Our childish thoughts and feelings—these
Are all that we have brought,
Accept them for we fain would please
Our friends of graver thought.

II.

BY LOUISA.

The violet with its azure eye,
Looks meekly up above,
And mirrored in the deep blue sky,
Sees glimpses of God's love.

And though 'tis but a lowly flower,
The sunshine seeks its bed
And ever sends its golden dower
Upon the blossom's head.

And then at eve the dew so bright
Sets round it like a gem,
And radiant with the soft moonlight,
Seems like a diadem.

Ah, even thus should childhood's eye,
Like that confiding flower,
Look to the source of good on high,
And bless his holy power.

Then sunshine from the home above,
Will warm the childish heart,
The sunshine of the Father's love,
Which never will depart.

And then the dew of grace shall fill
The young and trusting soul,
And every shade of doubt and ill
Shall from its presence roll!

Millington, Ct.

III.

BY MISS JULIA G. BARKER.

Let us be kind; for every one
Has kind and gentle words,

And let our every uttered tone
Be like those of the birds.

The little bird so gaily sings
Within its lofty nest
From morning's dawn till evening brings
The time for it to rest,

We love to hear the cheerful air.
The warbler comes to bring,
We love to walk in places where
Its notes of gladness ring.

Then of the little songster gay,
Let us a lesson learn.
And every hour and every day
Shall bring us rich return.

Boston, Mass.

IV.

BY JAMES LUMBARD.

Why should we dream of bliss supreme
In realms some radiant star above.
Where all the snares the world prepares,
Can never mar our dream of love?

Why should we paint, in colors quaint
Such scenes as never greet us here
With beings fair as angels are!
To people our ideal sphere?

Fond fancy's eye, can ne'er descry,
In all her blessed dreams impart,
A home so fair, so free from care,
As that within the trusting heart.

And oh! if love, like that above,
With every act were freely given,
Our earthly home would soon become
The very counterpart of Heaven.

Then wherefore dream as bliss supreme
In realms some radiant star above,
Where all the snares the world prepares
Can never mar our dream of love;

When we can make, the gloom forsake
The places it has hovered o'er,
And gladness bring upon its wing,
A balm that lives forever more?

V.

BY MISS H. J. WODMAN.

Good night! our pleasant task is oe'r,
And ere in peace we part,
A friendly wish we breathe once more
Warm from each grateful heart.

Good night. It should be softly said,
And answered with a prayer!
The paths our youthful feet may tread,
Have many a hidden snare.

We will not say, "forget us not"
But sometimes wander back,
And mark this eve a pleasant spot,
Upon life's varied track!

Good night! may angels watch our sleep.
And guard our waking hour,
Each heart a stainless altar keep,
For love's unfading flower.

Boston, Mass.

A CHAPTER ON MAKING UP.

BY THEODORE THINKER.

As I was walking down Nassau street the other day, I noticed two boys talking together quite earnestly, and thought I would wait a moment and listen. I did so, and heard something like the following rather amusing dialogue:

John. Well, Bill, you know what I told you last night.

William. Yes, you told me it was time to be friends again.

J. That wasn't all.

W. Well, what else did you say to me?

J. Why, I told you if you would make up with me first, then I would make up with you.

W. You told me no such thing. You said you would make up any how.

J. A pretty fellow I must be to settle in that way. I tell you I am not so green as all that comes to. I said you must make up with me first, and you said you would.

W. I never told you any such thing, and you lie if you say so.

J. I know you did, and Sam Carter heard you, and he'll say so too.

W. Well, then you and Sam Carter both lie, and it isn't the first time I've heard you squibbing neither. Now, boy, it's of no use trying to make up in that way. You won't do it. If not, I'll never have any thing more to do with you.

J. You are a good-for-nothing fellow, and I don't care a copper whether you ever make up or not.

And so these angry playmates separated. John went in one direction, and William in another; and I doubt whether they have "made up," to use their own expression, to this day.

The conversation of these boys at first amused me, and I could hardly help laughing about it. But when I reflected a little, I saw it was too serious a matter to laugh about. I have thought a good deal respecting it since, and I will tell you, reader some of my thoughts.

1. The spirit these boys showed is a very common one. When two disagree, and when both are at fault, it very often happens that they are not reconciled, because neither is willing to yield. Both have too much pride to say, "I have done wrong—I am sorry for it." Each wants the other to make the first advances, and so they only make the matter worse by talking. Grown-up people, I often think, show a great deal of this spirit, sometimes almost as much as children.

2. The conduct of these boys was very wicked. It was contrary to the teaching of God in his Bible. He tells us to be kind and forgiving, and says he will not forgive the trespasses of others.

3. This conduct was very foolish. There was no necessity for it—not the least. Each of these boys was ready to be reconciled, if the other would move first. Indeed, they supposed they *had* settled all their difficulties, and were perfectly good friends again, till the dispute occurred as to the one that "made up first." How foolish! What an amount of bad feeling they might have saved if they had gone the right way to work. And how much pain they could have saved themselves, too. For my part, if I should ever have a quarrel with any body, I should much rather hear it said that I "made up first," than that I showed a spirit of resentment, and hindered a settlement of the difficulty. Dear reader, cultivate the spirit of forgiveness.—*Youth's Cabinet.*

Agricultural Department.

TO FARMERS.

Why is it, that the effort and enterprize of the commercial and mechanical part of our population is crowned with so much success, while, with few exceptions, compared with the great mass, the efforts of our farmers but just enable them to live? Is it not for want of the proper direction of their energies to the object sought? We hear daily of merchant princes, of manufacturers who accumulate immense wealth, of bankers who control large amounts of our circulating medium, and these several classes, with our professional men, are those who govern the affairs and direct the legislation of our country.

Why is it, that sixty-five thousand professional, and one hundred and twenty thousand commercial men, and eight hundred thousand manufacturers and mechanics, making in the aggregate less than one million, exert so much more influence than the four million of our agricultural population? And why are we told that the farmers constitute so small a proportion of our several legislatures, when their interests are so much greater than that of all other classes united?

The numerical and physical power in this country is largely in favor of agriculturists, and were their efforts, properly di-

rected, there is no reason why the influence they exercise should not be in proportion to this power. The number of farmers to be found in our legislatures at the present time may possibly be greater than formerly. Yet it is to be feared, that they are not always the best men who could have been selected; but that in some instances they are those who by their ambition rather than their merits, have gained these places of distinction, and who, if we may form an opinion by the result of their legislation, are controled by others, and in many cases, like some who fill our county and town offices, are men who seek after office, rather than those who are sought after. But my object is not to write a political lecture, but to inquire into the reason why so great disparity exists in the intellectual powers of the different classes of our population. Is it not for want of a system of education adapted to their various occupations. It may be said that the children of almost our entire population enjoy in our common schools equal opportunities for educaction with each other. Is there not wanting, in all of them an appropriateness to some of these occupations, and more particularly to those who seek an agricultural employment? True, in our schools they are taught that "two and two make four:" and that seven per cent added to the principal once in ninety days accumulates rapidly. But is not this suited to the merchants and banker rather than the farmers? Does not this instruction give the commercial man a starting point, which lead him to make laws to promote his own interests, permitting him to purchase State Stocks paying six per cent, and on this basis giving him the privilege of issuing a representative of money upon which he may receive seven per cent once in ninety days on the same property, while the farmer, should he be so prospered as to accumulate a little money to loan, is prohibited by our laws from taking over seven per cent. Should not the farmer's boy be taught that where "one blade of grass now grows two may be made to grow," and should not he be instructed how and in what way this may be accomplished? Thus giving him a starting poin, which would be as certain in its ultimate favorable results as in the case just supposed. When will our farmers awake to see the importance of so educating their children to the business of farming, that a father's son shall be well informed in what relates to his occupation, as the commercial and professional man now is in what concerns his? Has not the time arrived when in all our common and higher schools of education and colleges, the science of agriculture should be taught so that they may enjoy equal opportunities for education, adapted to their employment, with the most favored class of our community, and that the education acquired in these schools should not be so exclusively confined to what concerns the professional man alone? Let this subject be constantly kept before the farmer through the agency of agricultural papers and other agricultural publications, and we may look with confidence to the time as not far distant when the farmer, with others, may receive the benefits of education, and legislation, of our common country, when his rights and privileges shall be equally protected, and when education shall make him intellectually strong as well as numerically and physically so.—*Correspondence of the Albany Cultivator.*

HINTS FOR PREVENTING CONSUMPTION.

It is not intended to give a chapter on the cure of the dire disease, consumption, believing that a few words on its prevention will be more useful. To insure success, we must begin with the infant subject—the offspring of healthy ancestors. Protect it in infancy with soft flannels next the skin, and let it breathe only pure air. In youth teach it that good health is the greatest of earthly blessings; without it there can be no enjoyment of life, and with it there should be no complaint of its defects. Teach it, that good health like a good estate, may be squandered little by little until it is bankrupt. Teach it that temperance in *all things* is essential; that there can be no violence of the laws of nature with impunity. Teach it to sit and walk erect, that the chest may be fully expanded, to protect the chest with flannel next the person, and other warm loose woolen clothing, at least during that season of the year that easterly or northeasterly winds prevail. Do not suffer the clothing so tight on the chest or body as to interfere in the smallest degree with the free expansion of the lungs. To keep the feet dry with thick oiled leather, loosely applied. Exercise several hours every day in the open air. Choose virtuous and cheerful companions, with whom singing and laughter may be indulged in, and finally, take time to eat and masticate your food well.

The above remarks are hastily thrown together, they are the result of observation and experience, and touch some points that are essential to the preservation of health, and too often neglected in the popular education of youth, or the practice of manhood.

Secular Department.

SAD SUICIDE.

WILKESBARRE, PA., May 26 1848.

"To S. P. C—. You have heard me say how I left Well's (Wells keeps a tavern in this place) to avoid if possible being an injury to the house, I came to my father's in Pituson—great excitement was caused—a meeting was held, and he was caused to remove me to Wilkesbarre. I know what this must end in; I would perish in the streets. to avoid this if necessary I will put a period to my own life, It has no charms for me, my mind is timid and my heart is broken; not at my own sufferings but that I have been the cause of suffering in others. I have wished to do good; I may have mistaken the way; my motive was right. Do justice to my memory.

M. S. BLACKMAN."

So wrote yesterday an upright, intelligent, strictly temperate and useful citizen, a member of the Syracuse County bar and latterly Deputy Attorney General for said County. A few words in explanation. Some three weeks since our member of Assembly returned from Harrisburgh ill and was visited by his friends, by Blackman among the number. His illness proved to be Varioloid. The infection was, spread, many cases have occurred, all very mild ones, but people became unnecessarily and foolishly alarmed. Blackman, who has recently lost his wife and child, has been more than usually melancholy and his mind somewhat diseased. In this state of feeling he was attacked by the disease, mildly like the other cases, but found himself shunned, and I am sorry to say it, *driven* from among those whose friendship he had a right to claim. From his father's he was driven by a mob. On Wednesday last that *father* (I write the solemn truth, would to God it was not so,) *left him in a grove while he went to his physician to ask for that shelter for his son which he had refused to give him.* T. W Miner M. D., gave him the best shelter he had at his command, a pent up kitchen garret. Here unattended and alone, in feverish agony he wrote the lines at the head of this article, and with a razor cut, first his left arm nearly in twain and then his throat, nearly severing his head from the trunk. What must be, what *ought* to be the feelings of those whose friendship and kind offices he had a right to claim, at this horrid occurrence? Of what value are friends if in sickness and sorrow we are driven forth to perish? An obituary notice will, no doubt be written for the local papers He will have *friends* to do *that.* I send you this as an item of news. Blackman's age was about 34.—*Correspondence of the Boston Chronotype.*

MAILABLE MATTER.

The Washinging Correspondent of the Yankee Blade, thus speaks of the "articles in general," which go through the mail, and find their way to the "dead letter office."

Judging from the whimsical medley of articles, on store at the department, taken from letters, I conclude that the good people of the United States indulge pretty enlarged ideas as to what constitutes "mailable matter." Anything under a four-post bed-stead, seems to be the understanding.

Here were deeds of land, daguerreotypes, patterns of cloth, fishing tackle (*portable* rods) gloves, silks, Brandreth's pills, cotton stockings, whole tea sets (*miniature* ones) ink powders, Greek testaments, "French without a master," shaker garden-seeds, Gillott's pens specimens of minerals; locks of hair—red, yellow, brown, and black; sheet music; nail-gimblets, ladies, findings. muslins, linens, and poplins, chemizettes, collarettes, and parasoletts; drugs and medicines; pincushions, bead-bags, breast pins, and purses; drawings in India-ink; samples of of wool, prayer book, James' last novel with a hero that "*might have been seen*," "numbers" of "Harpers" Pictorial Bible," "Mysteries of Paris," night-caps, sewing silk, embroidered slippers, etc., etc., etc:—indeed, an attempt at enumerating the articles is perfectly futile. One soon gets tired of that, and falls to wondering how such *crockery ean* get into Uncle Sam's mail bags under the head of *letters.*

GIRARD COLLEGE.—By the final report of the building committeee and architect of the Girard College, we learn that the entire sum expended in its construction, is $1,933,821 78, and that the great rooms on which the greater portion of this sum was expended, are wholly unfit for the use for which they were intended. The only means of making these apartments fit for school rooms, will be to alter them in a manner which will conceal from view the massive arches with which they are ornamented.—*Phil. Sun.*

FRANKLIN'S TOAST.—Long after Washington's victories over the French and English had made his name familar to all Europe, Dr. Franklin chanced to dine with the English and French ambassadors when as nearly as we can recollect the words, the following toasts were drunk. By the British ambassador: "England—the sun whose bright beams enlighten and fructify the remotest corners of the earth." The French ambassador glowing with national pride, but too polite to dispute the previous toast, drank:—"France—the moon, whose mild, steady and cheering rays, are the delight of all nations; consoling them in darkness, and making their dreariness beautiful." Doctor Franklin then arose, and with his usual dignified simplicity, said:—"*George Washington—the Joshua, who commanded the sun and moon to stand still; and they obeyed him.*"

MORTAITY IN MEXICO.—The Boston Transcript says:

The disparity between the number of our troops killed in Mexico and the number who have fallen victims to the pestilential climate is very remarkable. Of the second Pennsylvania regiment of volunteers consisting originally of 1137 men, only *eight* were killed in action, whilst 213 died of the climate. Is it not something worse than homicide for government thus to send men into the very jaws of death. Company H. of the Massachusetts Regiment, which left Boston with eighty men, was reduced to eighteen, on the 8th of April last. They were at San Angel. This had been caused by death desertion, discharge and left in hospitals, on the road from Vera Cruz to Mexico."

TO THE PUBLIC.

The second half of the present volume of the Christian Messenger and Christian Ambassador commences this week. In a few weeks we shall begin to receive letters from Br. Balch, one of the editors, giving an account of his travels in Europe. The present state of Europe, the revolutions which are taking place in its different countries, will render his correspondence of great interest. Instead of being made up of dry details about places which have been a thousand times described, it will relate chiefly to the revolutions, to their leaders their measures, their prospects, &c. &c. To Universalists these revolutions have a peculiar interest, not only because they open the way for the spread of their doctrine, but because they overthrow despotisms which uphold old errors, and because the aim of the revolutionists is to secure their rights and break down usurpations. What a charm to us is there in the three words employed in France by the revolutionists—LIBERTY, EQUALITY, FRATERNITY! What three words could be so true a guide for those seeking to gain their rights, and establish a republic? *Fraternity!* This is a new watchword in the cry of the struggling millions!

Persons desirous of reading the letters from Br. Balch can commence their subscription with this half volume of our papers, or at any time thereafter they may please. Price of the Christian Messenger for six months, $1,00. For the Christian Ambassador, $1,25. The Messenger is a large folio, and the Ambassador is a large octavo, and suitable for binding. Letters addressed to S. C. Bulkeley & Co., 140 Fulton street, New York, will receive prompt attention. Persons who may prefer the Ambassador can have twenty numbers for $1,00.

☞If those with whom we exchange will give the above an insertion, or state the substance of it to their readers, we will not only be greatly obliged, but will most cheerfully reciprocate the favor.

MAY 1, 1848.

WITHDRAWAL OF FELLOWSHIP.

To the Members of the State Convention of Massachusetts,—Dear Brethren:—Through your hands, in the year 1835, I received the Fellowship of the denomination; with which it has been my happiness to be connected since that time; but having entered into secular business I take this method to withdraw, *formally*, from the fellowship of the denomination.

J. N. PARKER.

EXTRAORDINARY HYPOCHONDRIAC.—There is at present residing at Johnstown, county Kilkenny, a gentleman by the name of Darmody who in one of those singular freaks of imagination, fancied that, by constantly partaking of the flesh of geese, he will become possessed of a perfect coating of feathers, under which declusion he makes purchases of enormous quantities. This is a fact well known in the locality.—*Limerick Chronicle.*

QUINNEBAUG ASSOCIATION.

The Quinnebaug Association of Universalists will hold its annual meeting in WILLIMANTIC, Conn., on the *Third Wednesday in June*, (21st day,)1848.

It is important that there should be a full Delegation—prepared with answers to the following questions, viz:

1. What number of members compose your Society?
2. What is the usual average of your congregation for Public Worship?
3. What number of communicants has your Church?
4. What number of Teachers, Officers and Scholars has your Sabbath School?
5. What number of volumes compose your Sabbath School Library?

T. J. GREENWOOD, *Standing Clerk*

NOTICE.

The Christian Universalist Association for Canada West, will hold its annual session in the township of Athol, in the Prince Edwards District, at the school house near Br. Guy Young's, on the west side of East Lake, on Friday, the last day of June, and the first and second days of July. By order,

DAVID LEAVITT, *Standing Clerk*

RELIGIOUS NOTICES.

Br. Otis A. Skinner and Br. A. C. Thomas will exchange on Sunday next. Br. Thomas will be here in season to attend the Conference meeting on Friday evening.

Br. S. J. Hillyer will preach in Weston, Conn., on Sunday, the 25th inst., morning and afternoon.

Br. M. Rayner will preach in Stamford, Ct., next Sunday.

Br. S. C. Bulkeley will preach in Blauveltville a week from next Sunday, (June 25th) and at Piermont in the evening.

BUSINESS ITEMS.

Br. Tompkins, please credit Mrs. Whittemore and B. Ellis, $2, for current volume of the Quarterly, and charge to this office; also discontinue Repositorys sent to Brs. Thomas Crane and S. Schoonmaker.

Br. Whittemore, please send the Trumpet from commencement of present volume to Thomas Crane, 270 Madison street, credit him $2, and charge to this office.

MARRIED.

By Rev. Otis A. Skinner, on the 6th inst., in the Orchard Street Church, Mr. RINALDO R. SWAIN to Miss ELVIRA ROBINSON.

At Huntington, L. I., on the 5th inst., by Rev. M. Rayner, Mr. PLATT SMITH and Miss MARY ANTOINETTE JACKSON, both of Huntington.

DIED.

In Randolph, Crawford Co., Pa., March 13th, Miss SYLVIA GILBERT, in the 22d year of her age.

Her disease was consumption, and she bore her protracted illness with much patience. Possessed of a cheerful and amiable disposition, her buoyant spirit rose superior to her sufferings. She declared her willingness to depart—bade farewell to her friends with composure, expressing a desire that they might not be called to suffer in body, in the dying hour, as she did—requested that the writer of this would attend her funeral, and then fell asleep with the calm assurance of awaking to a better and happier life. Her dying request was granted, and the blissful hopes of Immortality presented for the comfort of the mourners, and the consideration of a large and sympathizing assembly.

E. F. H.